

Naked Bible Podcast Transcript

Episode 406

The Year Ahead

January 2, 2022

Teacher: Dr. Michael S. Heiser (MH)

Host: Trey Stricklin (TS)

Guest: Johnna McKinnon

Episode Summary

The podcast brings the year to a close with a special guest and resource for listeners, and with a look to the future of the podcast. Join us as we chat with Johnna McKinnon about Live In Context, a small group content resource that focuses on the supernatural worldview of the Bible Dr. Heiser writes about in many of his books. In addition, find out what's next on the podcast in 2022.

Transcript

TS: Welcome to the Naked Bible Podcast, Episode 406: The Year Ahead. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike! How are you doing?

MH: Well, hanging in there, Trey.

TS: Yeah?

MH: I've had kind of a brutal week with chemo. But they're not all the same. So we're just trying to recover from that and get our bearings again and start all over again. [laughs]

TS: I hear that. I've been a little under the weather myself. But this is going to be a show of announcements and kind of giving people a road map of what to expect in the coming year. And so unfortunately, we've got to start off with some bad news about the cruise. We're going to have to cancel that.

MH: Yeah. Well, I don't know that anybody's surprised, given the Covid situation and the whole travel industry.

TS: Yeah. So we're going to cancel the cruise for 2022 that was going to be in October. You know, all of our canceling of cruises and the conferences, Mike, we've just had a run of bad luck here, you know that?

MH: Yeah, well, now that we've announced the bad stuff, we can get into the good stuff. [laughs]

TS: Yeah, there you go. Get all the bad stuff... Fortunately, that's the only bad stuff we have to announce. But yeah, I'm excited about what's coming ahead, and especially what we're going to talk about today.

MH: Yeah, we have Johnna McKinnon on as a guest. And she has created something that this audience is going to be real excited about. It's going to help a *lot* of people work through the content of *Unseen Realm* and be ambassadors for the content and also learn a lot themselves.

MH: Well, we're glad to have Johnna McKinnon on with us on the podcast today. This is our year-ending podcast. And I think this is going to be... I know it's going to be a little bit different from our usual fare for the podcast. We'll have a brief introduction on my part and then I'm going to ask Johnna to introduce herself.

Johnna is a student in Jacksonville from my Awakening School. And that's how I met her. And the short version of our conversations together was that very early on, it was pretty evident she knew the *Unseen Realm* content really well. She actually corrected me a couple times and knew that I had done episodes on different things a few times when I had forgotten. And so she knows it really well. And I came to find out, just talking to her in between classes and after classes, that she had taught *Unseen Realm* (the content of the book), through the book, to women's Bible studies something like 30 times when we had met, which I thought was astonishing. Because I mean, it's not a secret that everybody complains about the... I guess the intellectual quality of women's Bible studies, and that women just aren't challenged the way they should be challenged, just in terms of what is available to them. So Johnna actually took it upon herself to take the content of *Unseen Realm* and teach it to people, and that led to some conversations.

And Johnna, I'm going to ask you to more or less just pick up from this point. Because our conversations led to the creation of something that we want to unveil and launch in this episode, something that is completely free to all of our listeners. And Johnna, if you could just tell our audience a little bit about yourself and kind of pick up from that point where we began our conversation to create something that people could use to study not only the content of *Unseen Realm*, but just biblical theology.

JM: Yeah, okay. So first of all, thank you for having me on the podcast. It's obviously an honor to be your guest. And first and foremost, I want you to know

that my small group of ladies, we've been praying for your healing. And Trey, you should also know that we were praying for you, too, during your bout with Covid.

5:00

But a little bit about me: I've lived here in Orange Park, which is just outside of Jacksonville, for nearly 30 years now. My husband and I are both Navy veterans. He retired and I ended up getting out after about 10 years. But we ended up here on our last Navy tour. We have three grown sons that are all married. And we have three wonderful grandchildren here with us. I have been a believer since 1996. I served in my church in various different capacities, namely the music ministry and discipleship studies. Currently I work for GE Aviation as a Manufacturing Quality Engineer. And outside of work, I spend a lot of time at my woodshop.

MH: [laughs] Wow.

JM: So I have a woodworking obsession. So leading Bible studies in my home is really something I've been doing since I became a believer. And I've just always wanted people to know the truth about Jesus. That's always been very important to me. But you know, as you've mentioned, I became aware of your book and I read it and it was so intriguing to me that I actually read it quite a few times. And then shared it with several of my friends. And after several conversations with them, I decided that I wanted to try to create a Bible study out of the content of your book. And so I literally went and found as much of your online content as I could that would sort of help me put something together in kind of a structured fashion, and I ended up finding your web page. One of the things that was extremely helpful for me was I found the *Unseen Realm* lecture series on the Faithlife TV channel, which was a series of small, 10-minute little segments where you were sort of summarizing the different chapters in the book.

MH: Yes.

JM: And I think I found that most useful. And so I used a lot of those videos, piecing them together. I sort of created an outline that would help my ladies kind of follow through the book and know what to read. And then we would come together on a weekly basis and we would watch a lot of those short clips of you summarizing the book. And we would have discussions.

MH: Mm hmm.

JM: And so after doing that, I just felt like I really wanted to do something a little bit more professional because I just felt like I got such good response out of it. And so obviously... It was the last night of our first semester of *Unseen Realm* 102 when I approached you about the idea of doing that Bible study. Of course I really didn't know what direction we were going to go at that time. But having the discussion with you, you were telling me that you had people contacting you

about wanting to put a Bible study together and stuff like that. And I just sort of felt like... I almost wanted to say I felt like it was a calling for me to do this, because everything just fell right in place, you know?

MH: Mm hmm.

JM: I had been thinking about this before you had even made the announcement on your podcast that you were moving to Jacksonville. And when I heard that, it was just like, "Wow! Is this, like... This is almost like answered prayer. He's coming to Jacksonville. [laughs] So maybe I'll get an opportunity to approach him about it." But you know, obviously I did. And you were very excited about the idea of doing it. And so I started strategizing about how we would do it. We had discussions about the filming, where we would film, who would participate, and so forth.

MH: All sorts of... Yeah, there was a lot of planning that went into this. And just so that listeners are clear, just like what Johnna said, she approaches me with this one evening. And when I find out what she's doing, on the one hand, it's like, "I don't have the mind share or really the time to create curriculum and do things like this. I mean, the Faithlife stuff existed, but of course people had to be a subscriber to Faithlife TV because that's proprietary content. And in my head, what Faithlife had was fine. I mean, it was good enough. There were summaries there and they were helpful and whatnot. But there was nothing that you could even look at and call a curriculum. There was nothing like that, like with handouts and leaders' notes. There was nothing like that. And I wasn't really disposed to doing that—inventing that wheel myself. But here we had a person who had been up and down that process a few dozen times and basically had it all self-contained, except for a video component.

10:00

So what we wound up deciding to do was, I said, "I will volunteer to do Q&A. So that's my contribution to what is really Johnna's vision and the end result of her labors, just as a lay person in church wanting people to learn the content. She has created an entire study program that goes through the content of *Unseen Realm* where there are handouts, there are notes, there's video, and it's entirely for free. So anyone who wants to use this will be able to access all of the content for free. And I told her, "If you really want to do this, to make this available to people, I'll be your Q&A person." So that's essentially what we did on video. We scheduled video time and she had a list of questions, where we just worked through the questions. Like if I was at a church, it would be the same as taking eight or ten hours at a church and doing Q&A for eight or ten hours. But that's essentially what we did, to go through a number of different topics that naturally come up in the course of reading through *Unseen Realm*. And so that's my contribution to this.

But this is a self-contained curriculum that any of you can use to study *Unseen Realm* or to do a house church session or sessions through it, your own personal Bible study, having people over to your house. You no longer have to invent this wheel. It's fully invented and fully operational. How does that characterize it, Johnna? Is that pretty much on target?

JM: Yeah. That pretty much explains it. The videos are designed to be watched or followed in chronological order. And they sort of work through what I like to say is the biblical metanarrative, kind of starting from Genesis and going all the way through the Old Testament. It hits topics, like you said... It covers some of the high point topics that you would read in mainly the *Unseen Realm*, but I think those topics in other books as well. But there are handout guides. These are viewer guides. And really, the viewer guides are, like, fill-in-the-blanks. And we thought that was important. It would help keep participants engaged, and then they would have notes that they could keep later on. And when we get done watching the video, then there's a discussion period and people can go back and sort of ask questions about what they saw and so forth. So that's pretty much it, yeah. I mean, it's designed to be done in a small group.

MH: Right, it is designed for a small group. I mean, if you are out there and let's say that you're already engaged and you're attempting to do something like this, this isn't... I mean, it *might* replace what you did. But there are enough parts to this thing that if you're just helping people work through the content of *Unseen Realm* or just doing a home Bible study where you're mining *Unseen Realm* for notes, and let's say you're just talking about something like sacred space or imaging or some topic, there will be things in what Johnna has created that you could just go through and cherry-pick to just help out what you're doing. So it's not a chapter-by-chapter small group curriculum. I mean, if someday Faithlife wants to create that, they could just as well do that. This is not a chapter-by-chapter sort of guide like that. It's actually, I think, far more flexible because of the Q&A format. And we were not afraid to get into questions and into subject matter that might only exist maybe in the *Demons* book, or it might exist in one of the other little books that I've done, something that I talk about somewhere. So it's a pretty wide-open, far-reaching kind of thing. But it's designed to supplement people at home who are trying to teach other people the content of *Unseen Realm* and help them kind of learn what we do here, what our approach to Scripture is and the big picture metanarrative of Scripture.

15:00

I want to ask you a few questions that I've sort of been saving up here, to when we actually had this. We should tell people, first of all, where they can find it. So let's start there, and then I have a few questions I want to ask you.

JM: Okay. So it can be found on www.Live-in-Context.com. And that's actually has two dashes in between. So they can find that there. And when they click on that—when they go to that page—it's basically just going to be a landing page

where they'll be able to watch a three-minute video trailer of what we did. And then from there they click a button and it will take them to all of the lessons where they can just click on a lesson and it takes them right to the video. There's also the downloadable viewer guide there. So they have everything they need in two clicks.

MH: Yeah. And it is high quality. Okay? This is not going to look like Mike did it. This is going to look like Johnna did it, like somebody who knew what they were doing. It's very high quality. It's very easy to navigate. The best way to find that is going to be just searching. You could search Live in Context, and then use drms.com and you would find where it lives on that website. But eventually, we're also going to have the links at least to the videos on the MIQLAT site as well. We want this to live in multiple places so that people can find the content in more than one place and take advantage of it.

So a couple of questions here. I want to know what your experience was like when you started teaching *Unseen Realm* to women's Bible studies, just generally (not this particular iteration). But this had to be a challenge. I mean, how did you find the people who were willing to go through the content? [JM laughs] Because again, it's no secret. A lot of women's Bible study content just really isn't that challenging. And it needs to be. So what was your experience there?

JM: Yeah, I would agree with that. Well, first of all, like I had said before, I'd been doing Bible studies in my home for a lot of years. And so I had my normal group of ladies, that whenever I mention I'm going to do a Bible study, they're like, "Oh, yeah, I'm all in!" And so, you know, a lot of my closest friends. I think it started when I really gave them the book. And their response to me about the book... At first it's kind of like, you kind of get that, "Uhhh, what is this?! What are you reading?! Have you gone off the deep end or what?" That kind of a response.

MH: Yeah.

JM: But then... You know, I think that the ladies that I deal with on a regular... They know me well enough. They trust me. There's a level of trust there that, "Hey, if Johnna's doing this, it's got to be legitimate." And so initially the ladies were like, "It's a really hard read." They all acknowledged that reading the book is a very hard read. But I encouraged them. I said, "Look, it's hard, but just push through it. Because when you get to the end, all of the dots will be connected and it will make sense." And I think the response from most of them was that it was so refreshing to them. Because like you said, a lot of ladies for a long time... The Bible studies are very surface-level that we do. And we try to get as much out of it as we can, but everything is just really surface-level and there's nothing really, really challenging out there that not just challenges the intellect, but challenges us to actually have to go study the Bible. A lot of times it's just, you read this

Scripture verse and then someone gives you a summary—a highlight—of what that means and how it applies to you today, and that’s kind of it. There was never really anything out there that really challenges us to really have to dig in and go read the Scriptures or study the Scriptures, look up references and things like that. So I think to them it was really challenging. And it was really intriguing. And I think they all felt that it was really, really refreshing.

20:00

MH: We did that series of interviews on people who have tried to inject the *Unseen Realm* content or podcast content into their teaching in church, and the trust factor is a big deal. But everywhere you go, people are up to the challenge. So on the one hand, I’m not surprised that you had a group that would persevere, having had experience with you and trusting you, that they would be willing to do it. But once they committed themselves to doing it, they actually *can* do it. This is not... It’s not like, “Oh, we reserve this and that biblical study content for men or for some specific subgroup.” It’s right there. And I think (at least in my experience), it just seems like women are really motivated to do something in terms of group activities and Bible studies, even, I don’t know... It’s reflecting my bias here. But it just seems like they’re more engaged than men in a lot of cases. And to have people eager to just take the plunge and challenge themselves, that alone is encouraging. But to actually have groups persevere through this, through the whole process, really says a lot for *your* group, and the vision as well.

JM: Mm hmm. I think that going forward, I think the videos really help to make it easy. Because there’s no homework. It’s not... I mean, unless they absolutely want to go home. But we’ve done it in such a way that we’ll say, “We want you to go read this material, this particular chapter of this book,” or whatever. “Go read that this week. That’s kind of your assignment.” And then when we come together, we’ll watch the video. And then those questions and answers are sort of designed to respond to the material that they’ve read. And so it really makes it easy and it sort of... It’s not so challenging that you can’t follow along or that you just end up giving up.

MH: Yeah. Or you don’t know where to start.

JM: Yeah, exactly.

MH: Yeah. I would... I’d just put it this way. “Other than the content, what’s different about this?” And maybe that is a foundational element. Because we did try to guess what... When people hit this topic, what are they going to be prone to ask?

JM: Mm hmm.

MH: You know, what are the sort of obvious questions? And then sprinkle in a few that aren't so obvious. But what are people going to be prone to ask? And so there it is. I mean, to have more hits than misses, which I'm pretty sure that the video... I feel safe in saying that—that we're going to cover more ground in video and have it be meaningful than just have this random feel to it. To me it seemed really well done, your choice of questions and the way that you were trying to get people from one thought to the next, one section to the next, one topic to the next, I think is going to make all the difference.

But we just wanted to announce this. I mean, on the one hand you say, "Well, what's the big deal?" I hope people in the audience understand what the big deal is. This new thing: it's done. This is not the planning stages. It's done. It's real. You can use it right now, today. Live-in-Context.com. And we're going to slowly be making it available in other locations as well. But this is something that every one of you can use. I don't know how many times I've been asked for a small group curriculum. Okay? I'm never going to make one. I'm not going to have the time to do it. There are other things that are ahead of it. But I don't need to do it. You have all the raw materials with Live in Context now that you could ever really hope to use—hope to need. And there it is. It's all out there for free, thanks to Johnna and your efforts. So we wanted to have you on and just make everybody aware of this. And we're very grateful for your... I mean, you must have put in dozens, maybe hundreds, of hours on this project. This is really a labor of love. And like you said, a calling. And this audience is going to benefit from it greatly. So we wanted to thank you as well.

JM: Well, I want to thank you, too, Dr. Heiser. I want to thank you for allowing me to do it, and then trusting me with the process [laughs] most of all.

MH: Yeah. This has been a great project to participate in. And like we said, it's yours. It's your vision. It's your calling. But I'm just glad I got to play a little bit of a part of it. And for those in this audience, *please*, go use it. Tell friends. Okay? All those people you have told about the book, all those people that you've encouraged to read *Supernatural* or *Unseen Realm*, this is the next thing you should be telling them about. That they can use it for their own study. They can use it for small group study. They can use it for house church. There it is. It's a complete curriculum that is going to be immensely helpful in navigating the content of *Unseen Realm*.

So Johnna, is there anything else you'd like to chime in on? Anything that you think is especially different about it or unique to it, or something that you want listeners to know about it?

JM: No, I think I mentioned that it was designed to be watched in chronological order, because it does sort of follow a flow. But other than that, you know, if

25:00

people do want to just go cherry-pick a subject, they can do that as well. But other than that, no. I think it's pretty simple. Yeah. I hope people enjoy it.

MH: I would agree. I would agree. It's all just there with a click. So thanks for doing this for us.

JM: Okay.

MH: Thank you.

JM: Thank you.

MH: Well, the other thing I wanted to talk about on this episode of the podcast as we close out the year is what is going to happen in the future with the podcast. So one of the things... I mean, my cancer situation has sort of forced us to really think about the future of the podcast, whether I'm able to sustain that or not. I mean, the podcast needs to have a future. And prior to my diagnosis, we really didn't think about that at all. You know, it was one of those things where, "Well, ten years down the road I'm going to have to think about, 'What happens if Mike can't do the podcast anymore? What does it look like? Do we have a podcast? What's going on?'" And so my circumstances have forced that whole process. So I wanted to spend a few minutes in talking about what you can expect in 2022 in going forward on the podcast. There are going to be a couple things specifically I'm going to mention here, but both will give you a flavor as to what to expect.

Now for sure we're going to have stand-alone episodes—topics—like we always do. I'm sure we'll have a little series, maybe a short book study or something like that. Jude was on the list to do. We'll do things like that as well. But one of the things I want to do to build longevity into the podcast is to make it wider than Mike. It needs to be wider than me. It needs to be more than just Dr. Heiser on the podcast. And so I've got my eye on (I've kind of hand-picked) three or four or five (depending on availability) scholars that I know that listen to the podcast faithfully. They get it. They listen to it. They absorb the content. They use the content. They recommend it to their students. They are *in* on the podcast. They're committed to it. And they understand what we're trying to do here—to teach lay people biblical theology and have them *do* biblical theology, and just the way we approach Scripture across the testaments and connecting dots. They get *all* of it.

What I want to do is I want to start having mini-series. That is, we'll pick a topic that is longer than an interview. It's longer than one or two sessions. You know, a fellow scholar. Something that I'm interested in that I know the audience would

be interested in, that the other scholar is interested in. But something that has some legs to it. Something we could get eight to ten episodes out of, maybe half a dozen episodes. And so I want you to get used to hearing other voices talking about something very specific, but over an extended period of time, that really matters for biblical theology and biblical studies.

30:00 And one of the first ones that we're going to do here is we're going to talk about the Old Testament... Actually it would be better to say the *Jewish* expectation of messiah. And what I mean by that is, it's very much in fashion—very much in vogue—even within evangelical circles (and I don't think this is a good thing) to say things like “the Old Testament expectation of messiah is quite different than what we get in the New Testament,” as though the New Testament writers are just sort of freewheeling it or making stuff up, or making it up as they go along, and that the way they portray Jesus as messiah doesn't have much of a relationship to how you would think about messiah if you just were reading your Old Testament—that there's something fast and loose going on here.

And a lot of ways this is addressed or talked about is because of the Septuagint. We get into the Septuagint with a fair amount of regularity here on the podcast, especially with our series on the Old Testament in the book of Revelation. We found out that John quotes the Septuagint an awful lot. And the Septuagint will take certain interpretative angles on things, and then that works its way into the New Testament writers' theology. It becomes, in effect, the New Testament writers' theology, or it assists the New Testament writers in expressing where they're at in interpreting a given Old Testament passage.

Well, there are a lot of those out there that think that that's somehow not playing fair. And my pushback to that is, “That's just so wrong-headed. Of course it's playing fair. because the people who created the Septuagint are Jewish.” Okay? The reality is that Jewish expectation of the messiah did not follow one course. It did not look the same way to everybody—to every Jewish interpreter, to every Second Temple Jewish writer. You would have people writing lots of books. You'd have people discussing things in their writings in the Old Testament about messiah. And they don't all have the same take. But the take that the Septuagint lands on that ultimately is going to be of assistance to New Testament scholarship—to New Testament books, New Testament writers—that's still an integral part of Jewish thinking about the messiah.

And so one of the things I want to do is have Matthew Halsted on. Some of you will have heard of that name before. But Matt Halsted did his dissertation in Hermeneutics specifically in this area. And we just want to have a series of conversations about “Hey, what were Jews thinking about when they thought about messiah? And how does the Septuagint contribute to that? What does the messianic expectation look like in the Septuagint? And how does that influence New Testament interpreters—New Testament writers?” So that when we get into

the New Testament, we not only kind of know what they're angling for and how they're reading their Old Testament, but we can also be sure that, based upon other things that people during the Second Temple period wrote (things like the Dead Sea Scrolls, things like pseudepigraphical books, and other works), we know that what we see in the New Testament is part of that discussion. It's not novel. It's not idiosyncratic. It's not new. It's not made up. It is part of the overall Jewish discussion of messiah. And the Jewish discussion of messiah might go in four, five, six different directions, but what we find in the New Testament is part of that. It's not contrived. It's not made up. And in hindsight, the New Testament writers, of course, are viewing things through the lens of what they saw Jesus do, what they heard Jesus teach, the crucifixion, the resurrection, the ascension. They're the ones who get it right. Okay? They're the ones who get it right because they have the benefit of the Christ event (really the Christ events) as they're looking back on things.

So this is something I want to tackle, because I think it's actually dangerous to an evangelical theology (to a high view of Scripture) to sit in judgment on New Testament writers and basically in a roundabout way claiming that they're out of step with their Jewish comrades—their Jewish compatriots. Okay, they might have been out of step with these two or three guys over here who are looking at messiah in a different way. But they're not out of step with two or three colleagues somewhere else who happened to write a particular Dead Sea Scroll. They're perfectly in concert. They're in tune.

So we want to take a look at Old Testament messianic thought—Jewish messianic thought—narrowing that to what we find in the Old Testament and how the Old Testament gets read and interpreted within the New Testament and within the Septuagint especially, to try to address this topic. And it's going to take a while. It's going to take us eight or ten or however many episodes to do this. But it's a really important topic. But this is just one example. I have other topics in mind where I know of people with certain points of expertise that we can't sufficiently cover it in an interview. So we might take three, four, five sessions.

35:00

But I want you to get to know these other scholars, so that when the time comes if I am not able to continue (hopefully this is long term)—five, ten years down the road—that if I get to the point where I have to be replaced or we just can't do it anymore, the podcast is going to live on. So we want to take steps now so that five, ten, 15 years down the road, the podcast is going to have a format and a home that it can be something sustainable for *you*. What we care about is providing content for people who want content. And so that has to, in real terms, in real time, outlive me, obviously. But we need to be thinking strategically about it right now. We're still obviously doing the things that we're supposed to be doing for getting ready for surgery and doing all we can to beat the cancer diagnosis and all that. None of that has changed. But I want to take a longer look. And so this has provoked it.

Let me give you a second example of things that I want to talk about. I've been asked a couple of times to respond specifically to John Walton's book on demons. And we're going to do that. We're going to do that. I'm going to take however long it takes. It might take six, eight, ten, fifteen weeks going through that book. But I'm going to respond to it point for point. And we're going to have that content on the podcast, and I'm also going to blog it so that that response and that content lives. Because again, this is very critical.

John Walton is a good guy. Okay? He's not meaning any harm by what he's doing. But his position is going to wind up causing harm to people who take Scripture seriously—people who have a high view of Scripture. If the gods of Israel (the gods of the Hebrew Bible—these spiritual forces) are not real, if they're just made up, that has disastrous theological consequences in all sorts of areas. What it does is it puts us in the terrible, awful position (and this is where Walton is) of trying to affirm the supernatural, but only affirming supernatural things that are palatable.

Now I know exactly why John is doing this because I was John Walton for 20 years. I know what disturbs him about it. I know all the arguments. I know all the retreats. I know all the excuses. I know every one of them because I've used them, until I had my own little watershed Psalm 82 point of repentance. Okay? So we *are* going to respond in detail to Walton. And it's not going to be a personal thing. It's going to be, really... The way I view it is it's an opportunity for me to speak to his audience. And his audience, whether they realize it or not, is affirming only those supernatural things that they *need* to call themselves Christians. Everything else is dispensable. And there are convenient ways to make them dispensable. John has succeeded in erecting a system around this way of thinking so that he's able to articulate this dichotomy, but it's still a dichotomy. There is no basis for deciding, "Well, this point of what the Bible teaches us about the supernatural world, this point of fact, that there are supernatural beings that are put over the nations (the Deuteronomy 32 worldview)... This is something Scripture plainly teaches. It's something that is in the text of Scripture. It's there. And regardless of whether we like it or not, it's not something that we can arrive at and see or negate through the tools of science and scientific inquiry—natural knowledge.

Where we are, if you really think about it, if you have some theological legs to you, you already realize we're in the realm of revelation here. Basically, what Scripture teaches us we really get from two places. We get from our experience of the world and the Bible's commentary on our experience of the world, and we get information from Scripture about things that we can't experience because we're not part of the supernatural world. We are part of the terrestrial, human world. Anything that the Bible tells us outside that world is revelation. It's given to us. We have to accept it. We have to accept it and embrace it and test it for coherence—logical coherence.

40:00

And this is the part that gets very iffy with what John is doing. He's erecting a system where we're allowed to take revelation about the supernatural world and not believe it, and just dismiss it and say it's not real. "The stuff about Jesus is real. The hypostatic union is real. The concept of salvation is real. But this other stuff about the gods and the Deuteronomy 32 worldview, somehow that's not real." On what basis? Because *all* of it is direct revelation from Scripture. None of it can be discerned through studying the natural world or the world that we're a part of. We are not part of that world. Everything we know about it has to be told to us. And it has been told to us. And my view is that we need to believe all of it. We need to embrace it on the authority of Scripture. We should not look for ways to dismiss it and make it not real. Because that makes the stuff that we feel we have to believe (about Jesus and about salvation, about sin and all these other things)... What becomes the basis for believing *that* stuff then? If I'm free to dismiss this one thought over here, why am I not free to dismiss this other thought over there?

We're going to get to that. We're going to get to that. Trust me, I've been paying attention. And again, John's not doing anything sinister or anything like that. He's a good man. But his position is not a good position. His position is dangerous, ultimately, in an apologetic and just a coherence level, theologically. So I want to take a good chunk of time. I mean, if I spend 12 or 15 weeks on that, that's half a year. But we want to do some things like that. We want to combine them with blogging. We want to go back to blogging. Lord willing, in 2022, we're going to start transitioning. I say "we." I'm talking about me personally. We're going to start transitioning to me producing more content in terms of what I used to do: blogging and writing.

We wanted this audience to know where we're headed. We're headed to involve more people who are committed to the things we are committed to. I'm not just looking for placeholders here. I'm looking for scholars who want to teach you as badly as I do. So that's who we're going to target. That's how we're going to proceed. We will do standalone things for sure. We will do series book studies for sure. We'll have interviews that are just maybe on the fun side or something we can do a one-off on. But we're going to involve more voices, and we're going to start to dovetail this with writing and blogging (again, producing more content like we used to in terms of just stuff that's accessible online and on the web).

So with that, I just wanted to alert everybody to where we're going on the podcast. We are grateful to have you as an audience. And we know and trust that you're going to stick with us and pray for us through this time of trial as far as my cancer goes. That's where we're headed. We have significant plans. There's a lot percolating on the stove that we have definite plans for, and that is ultimately going to be beneficial to our audience. So today, we thought we would announce the thing with Johnna—the wonderful resource she's created, Live-In-Context.com. With having said that, I just want to tell everybody that we

appreciate them. Have a merry Christmas, and a happy New Year. And we will see you next year.

TS: Alright, Mike. I'm looking forward to the Walton series. That'll be fun.

MH: Yep.

TS: Hopefully we might get him on the show, to talk to, maybe? I don't know. You know, we'll see.

MH: You never know how it'll go. We've got to wait until we're into it. We'll see what it's like once we get into it. Yep.

TS: Absolutely. And really nothing's going to change. We're still going to do Q&As, still going to do interviews. And we'll have another vote for a book study. We've got some short ones that are out there, so you know, status quo.

MH: Yep.

TS: We've still got a bunch of things that we haven't announced or talked about. There's still lots of stuff to come.

MH: Oh yeah.

TS: Some major things.

MH: Yep, there are things in the hopper for sure.

45:00

TS: Yeah, that's been around for years you've been working on. So we'll eventually get to it. And we've got lots of good stuff coming everybody's way. So Mike, it's been a good seven years. It's 2022. We hope everybody had a good Christmas and a good New Year. And we're looking forward to 2022, Mike. And with that, I want to thank everybody for listening to the Naked Bible Podcast! God Bless.